

55
A
SERMON
AGAINST
LUKWARMENESSÈ
in RELIGION.

PREACHED AT SAINT
MARIES in OXFORD, the
Sixt of September,
1640.

By HENRY WILKINSON,
Batchelour in Divinity of Mag-
dalen Hall.

Printed by order from the House of
Commons.

L O N D O N

Printed by John Beale, for Humphrey
Robinson and Edward Forrest, and are to be
sold at the Signe of the three Pigeons in
Pauls Church-yard, 1641.

17

A

SEERMON

AGAINST

THE WARRMENSES
OF RELIGION

PREACHED AT SAINT

MARIN IN OXFORD, the

Six of September



HENRY WILKINSON

and Dean in Divinity of Mag-

dalen Hall.

Printed by order of the House of
Commons.

1670

Printed by John Bask, for Thomas
Steele, at the Sign of the Crown, in
St. Dunstons Church-yard, London.



TO THE
HONOURABLE
house of Commons, assem-
bled in Parliament.



*Should ne-ver
have presumed
to prefixe the
name of this Ho-
norable House
to my Sermon,
had I not beene incouraged ther-
to, both by your protection and
approbation. For though it was
my hard lot to be suspended for
preaching of it, (how justly you
A; have*

()
have seene) yet it was my happi-
nesse to have beene released by
you. As for the entertainment
and usage which both I and my
Sermon have found from some, I
wholly passe them over in silence,
let it suffice that by the Vindi-
ciae of this Honourable Court, I
was freed from the censure im-
posed on me, and by your Impri-
matur, it is now become publici
juris. Plinius Secundus in his
Epistle to Vespasian sayes, that
many things seeme very precious
for this very reason quia templa
sunt dicata : and we know how
that the Goats haire and Bad-
gers skins though of small value
in themselves, yet did contract a
reverent esteeme ; being once de-
dicated

dicated to the Sanctuary. So this
 Sermon, which (that I may use
 the Epigrammatists word to
 Domitian) from you hath re-
 ceived vitæ id est famam, and
 which now casts it selfe at your
 tribunall, rejoycing to bear your
 Cognisance, may for this very rea-
 son, because of your name which
 is præsidium & dulce decus
 meum, find better acceptance,
 and a greater estimate, then it
 can challenge by any merit of its
 owne.

The onely tribute which I can
 returne, is to beseech Almighty
 God that he would be pleased to
 vouchsafe the gracious influence
 of his holy Spirit unto you, where-
 by the successe of your counsels
 may

()
may be as happie, as the hopes,
and expectations be great. Let
the beautie of the Lord be upon
you, and establiſh the Worke of
your hands upon us : This is the
earnest praier of

Your most

humble

Servant,

HENRY WILKINSON.



REVEL. 3. 16.

So then because thou art Lukewarme, and neither cold nor hot, I will spew thee out of my Mouth.



These words are the words of Christ to the Angell of the Church of *Laodicea*, who though he direct his speech chiefly to the Ministers of that Church, (for so some understand the word *Angel* to involve the whole company of Ministers) yet it is to be understood as having relation to the people committed to their charge, which appears from that speech so often repeated; Hee that hath an Eare, let him heare what
B the

the Spirit faith to the Churches.

Here in these words a Fault detected, and a Judgement denunciated, and the reason why that Judgement is threatned against that Fault: The sin is Lukewarmnesse in Religion, the Judgement is spewing out of the mouth of Christ, and the reason why this Judgement is threatned against this Fault, it may bee drawne from the sinne it selfe, viz. Lukewarmnesse, for many finnes carry their Judgements in themselves. Now Gods speech here is by way of similitude, taken from Meat, and the Stomack: it is observed, how that those meats, which are either hot or cold are better kept in the stomack by reason of the abounding quality of heat, and coldnesse; which stirre the stomack to embrace them more kindly, and more easily to digest them. But lukewarme meats by reason of their middle temper, as they doe not move sufficiently the sense at their first entrance, so being in the stomack, they lye unconcocted, and at length are vomitted up againe: Here then we may see the greatnesse of the sinne by the grievousnesse of the punishment: He saith, he will spew them out of his Mouth: this intimates, he cannot abide them any longer, he nauseates them, as the stomacke doth meats, which it can neither endure, nor retaine; it intimates also the loathsome filthy condition of such a people, how that he will

will never have respect unto such a people, or such a person : for without all doubt God will not looke at his vomit any more : what lesse to be indured in the stomacke, than indigested meate? What lesse to be imbraced, than vomit? What more to be loathed?

Let us now see what is meant by those three words in the text, *Αψυχός* *Leptos*, and *Χυαρός* : First he is said to be *Erigidus*, cold for matter of Religion, who is not at all moved to see good duties neglected, the Ordinances of God despised, or the honour of God abused: who though perhaps he be a Christian, yet he is indifferent, for the entertaining of any Religion, as well as the true. Secondly, hee is said to be *Fervidus*, hot, who is *λίαν τὸ πρὸς τὸν θεόν* fervent in spirit, as it was said of *Apollos*, *ΑΓ*, 18.25. To which fervency of Spirit we are exhorted in *Rom.* 12.11. Such a one hath his heart warmed with the love of Christ, by which he boyles (as it were like seething water) with a desire of doing good, or with indignation to vindicate the honor of Christ : But thirdly, hee is *Tepidus*, lukewarme, that doth partake of both extreames, and is of a middle temper betwixt both, and as God complaines of *Ephraim*, *Hos.* 7.8. that he was a Cake not turned, baked on one side and dough on the other, betwixt roasted and raw, he abstaines from foule and enormous sins, and so he gaines the repute of a civill honest

Man: he labours to keepe a faire correspondence on both sides, and to that purpose, hee doth apply himselfe to severall Humours.

My purpose now is to shew you the best and worst of Christians: the worst is the lukewarme professour, who seemes better than he is; the best is the zealous professour, who is better than he seemes; as for him that is starke cold, I shall speake of him onely by way of comparison to the lukewarme. And therefore, First I will shew reasons why this lukewarme Christian should be in the worst condition. Secondly, I will discover that sin, by comparing it with the vertue in the Text, included in *Zeal*, in the handling of which I shall shew the nature and condition of true zeale. Thirdly, I will take a view of divers *Laudicean* professours, with their fallacies and impostures.

*Reason 1.
Why this Lukewarme condition is the worst.*

That this lukewarme temper in Religion is the worst, it appeares, not onely from that fearefull judgement expressed, by spewing out of Gods Mouth, to which they lye exposed, which are of it; but also from the wish, which Christ makes in the verse before my Text; I would (saith he) thou wert either hot or cold (v. 15.) I would thou wert either what thou dost make a shew off, or else, that thou didst not make a shew of what thou art not.

But

But here it may be objected, that the middle temper is the best, it being in the position of Vertue, and *Tepiditas* if it be not the best, yet it comes neerer the best, than that which is quite cold.

Answ. What ever may be said of morall *Respons.* virtues, that they consist in the middle, yet I am sure, that this kind of Mediocrity hath no place here: For our love to God, and zeale to the truth can never be too intense, nor doe I see how any vertue in its formall reason can be too much intended, or admit of an excesse; for a man cannot be said to be *Nimis liberalis*, though he may be said to be *Nimis in largitione*: Then whereas it is said, that *Tepor* comes neerer heat, than coldnesse; and so it is the better temper; I answer, it doth not follow in this businesse of Religion: for every sin is by so much the greater, by how much the more grace hath abounded: now where there is *tepor*, it is a signe that the heat of grace hath somewhat thawed the coldnesse of their hearts, which is another reason, why *Reas. 2.* this middle temper of all other is the worst: Nothing makes sin so exceeding sinfull, as the abuse, or neglect, or contempt of grace: for this reason *Chorazin* and *Bethsaida* are in far worse state, than *Tyre* and *Sidon*, *Mat. 11. 21, 22.* Though they were most Idolatrous Cities. So also the condemnation of *Capernaum* shall bee farre more heavy than *Sodom's* or

Gomor-

Gomorrah's, because they never had the meanes offered, as had the former. As for those that are lukewarme, they have been in the Sunshine of the Gospel, many of them have had common illumination, and tasted of the heavenly gift, and have beene made partakers of the Holy Ghost; and have tasted of the good Word of God, and of the powers of the World to come, if these fall away, it is impossible to renew them againe unto repentance, *Heb. 6. 4, 5, 6.* So also that ground, which after it hath dranke in the Rayne, yet bringeth forth bryars and thornes, is rejected, and is nigh unto cursing, whose end is to be burned, in the same Chapter. So it is here, he which hath beene vouchsafed so much grace, as to know his Masters will, and yet doth it not, shall be beaten with many stripes. As for those that never came to the knowledge of the principles of the Doctrine of Christ, nor have not arived so farre as a temporary faith, they are in a farre better case than those other: For he which comes so farre as to be convinced in his understanding of the goodnesse and equity of true Religion, and is perswaded of the excellency of it, and likewise hath some conflicts in his conscience concerning the profession of it, yet for all this he is in *Equilibrio*, hee is in suspense, whether he should goe through all difficulties, whether he should withstand all opposi-

oppositions in his profession, he is that double-minded man, that Saint *James* speaks of, that is unstable in all his wayes; let not such a one expect to receive any thing at the hands of God, *Jam. i. 7, 8*: They are like him that received the seed into stony places, for such a man heares the Word, and anon receives it, and that with joy; yet he hath not root in himselfe, but endureth for a while: For when tribulation and persecution come for the Word, he is offended at it; or else he is like him that received it among thornes, in whom the cares of this World, and the deceitfullnesse of riches choake the Word, *Mat. 13. 20, 21*. As for those men, that go so farre, as to make some outward profession of it, but yet dare not in all points goe through with it; they betray the cause and make shipwracke of the faith: God speaks plainly by his Prophet, If God bee God, then follow him; if ~~hee~~ be God, then follow him: This middle way, this halting betweene two opinions is sure to be wrong; the extreames both are sure to be better, and one is sure to be right.

Thirdly, this middle way is the worst, be- Reason 3.
cause they are hated on both sides, that are of it: God, he hates them, because they are no better, and the other part hates them, because they are so good; both the contrary sides think themselves wronged, whilst they have

have but a part, when they expect the whole. For whilest he performes some dutyes and that (as he would seeme) out of conscience; those that make no conscience of any duty, count him a *Puritan*; and whilest hee doth these services to God but feynedly, God counts him an Hypocrite: Such kind of men are they amongst us, that are neither sound Protestants, nor downe-right Papists: one side dares not, the other side will not trust them; but neither loves them truely. It is just with them, as it was with *Servilius* in Rome: for the Historian speaking of *P. Servilius*, and *Appius*, saith thus: *Servilius medium se gerendo, nec plebis vetuit odium, nec apud patres gratiam iniit*: He neither avoyded the hatred of the Commons of Rome, nor did he gaine the favour of the Senate: But *Appius* carrying himselfe basely, but not indifferently, *Patribus mire fuit gratus*, was in high favour with the Senate. Wherefore the advice of *Suetonius* is very good: *Quando non effugias, quin alterum habiturus sis inimicum, aut socium jacienda tunc est alea, alterutri adhaerendum est*: When it cannot be avoided but that either thou shalt have each of them thy friend or thy confederate, cast thy dice and adhere to one. He speaks it of a warre between two Princes; it holds good here: Wherefore that state which doth engage me in the hatred of both sides, must needs be the worst; but by joyned

joyning to neither, I gaine the hatred and envy of both: So that meere politicke respects, (which commonly worke most with our moderate men,) should dissuade them from this temper: if they did but consult their owne safety, they would betake themselves to one extreame. But it is the pollicy of those men not to engage themselves farre in any matters of Religion by a manifest and open Declaration of their opinion, or publishing their intentions, because then they must either goe through stoutly, or fall shamefully: these men that thus hover betwixt the Ballances, have not courage enough, and resolution to commend them to any side, as to gaine the favour of it: But as *Fabius Valens* Captaine to *Velleim*, when he heard of the revolting of the Navy at *Ravenna*, being in suspence what way to take, *Tacitus* saith thus of him; *Utrumque consilium aspernatus est*, he rejected that counsell which should have engaged him on one side, *et quod inter ancipitia deterrimum est, nec ausus est satis, nec providit*: And which in doubtfull cases is worst of all, he neither had courage enough to goe through with his businesse, nor wisdom enough to provide for his owne safety. It is just so with these men: they have not courage enough to embarke themselves heartily on one side, nor providence enough to prevent the hatred of both.

C

Fourthly,

Read. 4.

Terent. in
Eunuch.

Fourthly, this middle lukewarme constitution is the worse in regard, they lose the honour of their actions; and the reward of all their labours: What the Comedian saith of one in love, is true also here, *verum si incipis, neque gnauiter perficis, nihil plus agis quam si operam des, utcum ratione insanas*. He that begins and doth not finish he doth little better than discover a reasonable madnes. As for him that is quite cold in his Religion, as he takes no paines in the service of God, so he scarce lookes for any reward: We shall have many lukewarme Professours, that goe very farre in the profession of Religion, and are very strict in the outward performance of holy duties, so that it may bee said, of some of them, as it was of him in the Gospel, they are not farre from the Kingdome of Heaven; and yet for want of going further, and aduancing forward, and pressing toward the marke of the high calling, they fall short of the goale: for when the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations of the wicked, shall hee live? in his trespasse that he hath trespased, and in his sinne that he hath sinned, in them shall he dye, *Ezek. 18. 24*. As enterprises especially if weighry, should never be rashly attempted: so if they be once began, they should bee prosecuted with diligence,

gence, that so they may be dispatched with successe. These lukewarme men are like miserable Chapmen, that have a good mind to buy a bargaine, but are loth to goe to the price of it : now he that bids five hundred pound for that which is worth a thousand pound, shall goe without it, as well as hee that bids nothing : In this businesse wee should be like the Merchant in the Gospel, that sold all that he had, to buy the Jewell of rich price : Christ is a jewell infinitely beyond all that we can give, and therefore we cannot offer lesse, then our whole selves, all our services, and performances, all our labours and endeavours : These lukewarme Men can be content to afford Christ a cap and a knee, but they will not give him their heart, nay they are very scrupulous in mint and rue, and very exact in the Ceremony; and (as if Religion were a Comedy) they will in voyce, and gesture act divine duties, though in their hearts they renounce; and in their lives deny the parts they play : Give me leave to interrogate : Why have these men gone so farre, as to get a forme of godlinesse, but will not goe one step further, as to shew the power of it ? Why will they take so much paines to personate, and act a Christian, and not to be one ? Why doe they taste of heavenly mysteries, and not digest them ? Why doe they take on them the ti-

tie of Christs souldiers, and goe into the
 field and endure some skirmishes, and yet
 resolve not to march on, and to fight the
 good fight, and finish their course? This
 is to take a great deale of paines to no pur-
 pose. Yee did run well (saith the Apostle)
 who did hinder you that you should not o-
 bey the truth? *Gal. 5. 7.* Have yee suffered
 so many things in vaine? *Gal. 3. 4.* Were it
 not farre better to bee either hot, (that is)
 having enflamed affections, and ardent zeale
 to the truth, by which a man goes on with
 courage and resolution, continues with pa-
 tience and constancy, and ends with honour;
 and so receives the crowne of his labours,
 and guerdon of his patience? or else to be
 cold, securely pursuing irreligious affecti-
 ons, without denying ones selfe the pleasure
 of any sinne, by the interruption of holy du-
 ties? But these tepid men who make some
 kind of conscience of praying, but pray fain-
 ly, they take paines to be denyed: *Qui ti-
 mide rogat, docet negare.* He that prayes fain-
 ly, begs a denyall; those that doe the worke
 of God, but doe it negligently, labour for a
 curse; for cursed is every one that doth the
 work of the Lord negligently. He that serves
 God with a ceremony and complement on-
 ly, his service shall bee recompenced with
 that answer, *Isay 1. 12.* Who hath required
 this at your hand, to tread my Court? The
 truth

truth is, these men take paines to aggrauate their owne condemnation: For, if Religion be a good cause, why doe these men goe so coldly about it? and if it be a bad, why doe not they wholly disclaime it? For better it were either to be cold, and such a one who as he hath no piety, so he makes no shew of any; or else to be hot (that is) zealous, truly such as hee professeth himselfe to be; farre better it is to be one of the former, then to counterfeite a person which he is not, and so (as *Diogenes* said to *Antipater*, who being a vitious man, yet did use to weare a white cloake, the ensigne of innocency) *virtutis stragulam pudesacere*, to put honesty to an open shame.

In the next place I will make a further discovery of the greatnesse of this sinne, by comparing it with its contrary vertue, which is included in *Zeal*, in the Text, which is rendered hot, and is interpreted in the 19. vers. by zealous: I will now shew what true zeale is, by which lukewarmenesse will appeare in its proper colours.

Zeale is a mixt Affection of love and anger, *What zeale* by which a man is stirred up to the profession of true Religion, by doing what good he can to promote it, and opposing any ill, that may hinder it: It hath respect both to good and its contrary, and produceth effects both of love and hatred; of love to the former,

and hatred to the contrary: now this hatred against sinne, if it cannot conquer it, yet it begets an inward griefe, and vexation of heart for evils cannot reforme. Thus *David* did not onely keepe gods law himselfe, but he shed abundance of teares because others did not keepe Gods Law, *Psal.* 119. 136. *Jeremiah* wished his head was a fountaine of teares, that he might weep for the sinnes of the people, *Jer.* 9. 1. Thus *Nehemiah* was most zealous in the reforming of the abuses of Gods worship, *Chap.* 13. Thus did the zeale of *Phineas* appeare in executing the judgement speedily, *Numb.* 25. I might instance in *Moses*, our Saviour, and in *Paul*, who were in a manner transported with sacred zeale.

Object.

But why so zealous (some will say?) What needs all this heate? A man may come to Heaven without marching furiously like *Jehu*? Doe we not see many by their too much heate have become *Pharisees*, and Incendiaries to Church and State, and set al in combustion? It is not for every one to be carried to Heaven in a fiery Chariot with *Elijah*. Methinks a moderation might serve; there may very well be an abatement of this heate; it may remit of its degrees, and bee brought to an equall temper: for doe wee not see in our bodies, how overmuch heate enflames the blood, and distempers the eucrasie of the whole?

Ans.

Ans. There is no question but there is much discretion to be used in the managing of our zeale: but discretion doth not abate the heat of love, but direct it: prudence doth not remit our diligence and zeale, but guide it. It is not the duty of prudence to cast water to quench or coole this affection: Hee which is in a right course and goes slowly, is not moderate, but idle: for we must not goe, but run the wayes of Gods commandements: Besides, if we looke but upon good duties, or upon good men, we shall find something extraordinary, which commends them to God, you shall have ever something to exceede: Prayer is said to prevaile, if it be fervent, *Jam. 5. 16.* We must love God; but it must be with all our heart: it is not every faith, but faith working by love, that is accepted: there is a worke of faith, a labour of love, a patience of hope, *1 Thes. 1. 3.* Christ will have none to follow him, but him that will lay downe his life for him. The Apostle exhorting the Corinthians to Heavenly, and spiritual graces, useth the word *ζητετε τα πνευματικά*, desire spirituall gifts, *1 Cor. 14. 1.* *ζητετε τα χαρισματα*, covet earnestly the best gifts, *1 Cor. 12. 31.* it is not a lazy vote, but an earnest coveting of them, which obtaines those things at the hands of God, so it is not the profession of Religion God looks at, but the earnest zealous profession: and Christ is said to have dyed

Is. 1. 15.

dyed to purifie to himselfe, a peculiar people zealous of good workes, *Tit.* 2. 14. It is not the *opus operatum*, that he delights in, for then hee would never have said to the men of *Judah*, When you spread forth your hands, I will hide mine eyes, and when you make many prayers, I will not heare; likewise in that Chapter he refuseth all their services; for when men performe good duties, doing them with a kind of reluctancy God refuseth them. A Boy learns his book, but hee doth it rather for feare of his Master, than for love of learning: So it is commonly with men, they doe religious exercises, but they doe them as a taske imposed which they are loath to omit, but they are glad when they are done. Then look upon Christ and his Saints, you shall still finde something superlative in them; we should be alwayes looking upon Christ as the author and finisher of our faith, *Heb.* 12. 2. Whatever was in him, was most absolute; you shall alwayes finde his servants endeavouring to expresse him as neare to the life as possibly they can: Others may seeke to enter and faile, but we must strive; you shall find *Jacob* wrestling till day breake, *Gen.* 32. 24. And *Halakuk* watching, *Hab.* 2. 1. to see what the Lord would say unto him: It was not an ordinary zeale, that made *David* to pray, and praise the Lord so often in a day,

day, or *Daniel* to fast so frequently, or *Paul* to take so much paines to beate downe his body, to keepe it in subjection: It was more then ordinarie love to Christ that made *Peter* and *John* speake what they had heard, and seene concerning him, *Acts* 4. or that made them rejoyce, that they were counted worthy to suffer for his Name, Chap. 5. It was a strong faith that made those, *Heb.* 11. 35. rather to chuse to be tortured, than to accept deliverance when it was offered, suffering farre more willingly, than the Adversary could inflict cruelly: There is no thinking of a *Mediocrity*, when we looke upon Christ the Archetypum, and his Saints taking out the lesse he hath set them, and imitating his Copy.

But some will say, that there is much de- *Object*
ceit, and imposture, and the Devill doth make men many times beleeve that they are truly zealous, when indeed they are but like Comets, which burne very hot for a time, but at length end in a smoake: and it is certain, that there is a misguided zeale which as it is very hot, so it is very pernicious.

My answer to this shall be by way of further discovery of the truth of zeale, and first, True zeale hath ever knowledge as its guide, and sanctity of life, as its attendant and fruit: And he that hath a good mixture of zeale,

Answer.

Symptomes of true zeale.

I

D

and

and knowledge, so that his zeale doth quicken his knowledge, and his knowledge doth guide his zeale, is like a ship well ballasted, that sayles with a prosperous gale : Knowledge without zeale puffes a man up, and zeale without knowledge is like the Devill in the possessed, , which casts him sometimes into the fire, and sometimes into the water : such was the zeale of *Paul* before his conversion; such was the zeale of the Jewes of whom Saint *Paul* speakes, *Rom. 10. 2.* that they had a zeale, but not according to knowledge. Then true zeale hath ever sanctity as its fruit; for as zeale without knowledge is frantick, so without knowledge it is hypocriticall.

Sympt. 2.

2. We may know true zeale by its originall, 'it ariseth from a heart replenished with flames of love to Christ, which as they were at the first kindled by the holy Spirit, so are they afterwards blowne and continued by it. But there is another kinde of zeale, which ariseth from a heart distempered with passion : the former is a constant and permanent heate, like that on the Altar, or like the Vestall fire, which was alwayes kept burning : The other is but like a flash, which ariseth from some suddaine turbulent passion, which being spent, it dyes. The best men are sometimes subject to such distempers, thus *James* and *John* when they would needs have fire commanded from Heaven, to consume

sume those that denyed entertainement to our Saviour; were rebuked for their zeale, by our Saviour, *Luke 9*. Thus many doe undertake a good cause, rather out of faction and humour, or out of hatred to a person, than love to CHRIST or zeale to the truth.

Thirdly, as you may know true zeale from *Sympt. 3.* its beginning, so from its aime, and end too; True zeale ever aimes at Gods glory, and the advancement of true Religion: whereas if you separate the zeale of most men from colaterall by-respects, from vaine-glory, profit, revenge, and the like, you shall have it faint and flagge, and at length wholly desist. One would have thought the zeale of *Jehu* to have outstript *Josiah* in vindicating the honour of God, and yet what *Jehu* did, it is thought was rather out of some respects of his owne, for establishing the Crowne on his owne head, or for revenge, or the like; for it is said of *Jehu*, *2 Kings 10. 31.* that *Jehu* tooke no heed to walke in the Law of the Lord God of Israel with all his heart, for he departed not from the sinnes of *Jeroboam*, that made Israel to sinne: this is it that deceives many; they thinke that they be truly zealous, because they doe good duties frequently, and perhaps willingly, whereas indeed they doe them, but not to a right end, but for some colaterall respects. For

a command of God may concur with self-respects of our owne: for it is Gods command that we should heare the word preached, and that we should pray; but in performance of both these duties, wee may have self-respects of our owne: for wee may come to heare the Preacher, as they in the Gospel did come to heare our Saviour, to entrap him in his speech; and to informe against him: or we may come to heare him, as Saint *Augustine* did to heare Saint *Ambrose*, for his eloquence: or we may come to heare him, as some scoffers use to doe, to laugh at him: And we may pray as the *Pharisees* did, to get a good opinion of men, or to satisfie locall statutes, or out of custome, fashion, or to comply with men: but he doth a good duty zealously, who will doe it when all self-respects be layd aside; when a man will heare the Word, though he be reproached, and pray with *Daniel*, though hee be in danger of his life: He that can doe a duty when there is nothing to encourage to the duty, when it is left naked; nay, when it is discountenanced, discouraged, punished, it is an evident signe, that it was the zeale to the end that carryed him through all the difficulties in the passage.

4. *Sympt.*

Fourthly, zeale if it be true is of a most masculine disengaged courageous Nature, free from all base and servile feares, it yeelds

to

to no encounters, but it is increased by opposition, just like heate surrounded with cold it collects its forces, and at length breakes forth with greater violence: Such was *Nebemiahs* zeale, Chap. 6. he would not flye, though it were to save his life: What? shall such a man as I fly? *Julian* the Apostate knew well enough the constitution of the Christians zeale, and therefore at length he would not vouchsafe them the honour of an opposition: for he knew well, that their zeale was such, as that it would triumph over all difficulties; but he tooke a farre more dangerous course, for he sought by flattery, and faire promises to drawe them to *Paganisme*. Wherefore a Christian should alwayes say thus: Shall I that am a Christian, shall I deny my cause? Shall I betray my faith because it finds many persecutions? Shall I alter my judgement, because some men are of a contrary mind? Shall I change my opinion, because *Hoc Atharum valit*? Shall I remit of my diligence, and strictnesse of life, for feare of a frowne, or stroke of abloquie? These be base and unworthy respects farre below a Christians. And it is certaine, that they which stand in so much awe of men, are not *refugi in caris* with God: for zeale if it be disengaged, it is so bold as to attempt good environed with difficulties. It was zeale thus tempered, that lived in the hearts of those

primitive Christians, who were mirrours in their time, astonishments to their adversaries, and examples of wisdom and fortitude to all posterity: of whom *Sulpitius Severus* speaking, sayes thus of them, Lib. 2. *Multò avidius tunc martyria gloriosis mortibus quarebant, quàm nunc Episcopatus pravis ambitionibus appetuntur*: They did seek more greedily after Martyrdome, than some did ambitiously after Bishopricks: It was this zeale, that caused *Ignatius Antioch* so earnestly desire death, saying *Quamvis totum duplicem totum bonum et totum malum*: Oh that I might enjoy those wild beasts prepared for my death! Let all the torments of the World come upon me, so that I may enjoy Christ. Let but our lukewarme professour compare his condition and temper with this which I have now described, and then hee may see how farre short he falls of his duty though he seemes to goe beyond it.

In the next place I come to take a survey of divers sorts of Christians, some of which will come within the compasse of this judgment of my Text.

First there is the idle, lazy, and negligent professour, who takes himselfe to be as good as he should be, because he is not so bad as other men, just like the *Pharisee*, who saith, Lord, I am not as other men; I am no extortioner, no drunkard no adulterer, &c.

And

And I would we could all say so truly: thus whilst they measure themselves by the irregularities of others, they never come to know the rectitude of vertue, or their owne deformities: Their goodnesse much consists in negatives, and they take themselves to be good enough, because they be not stark nought; the best that you can say of them, is that which *Tacitus* said of *Galba*, that he was *magis extra vitia, quam cum virtutibus*, they are rather not notoriously ill, than very good: But if this negative goodnesse would serve the turne, than that abjuration in the Gospell, was unseasonable: Why stand ye here idle? these men were doing no hurt, but it is hurt enough that they were doing no good: *Meroz* was cursed, and that bitterly. *Judges* 5: 23. because they came not out to helpe the Lord against the mighty: It is not sufficient to doe the people of God no hurt, but wee must doe them good, we must engage our selves in Christs quarrell: for hee that is a Neuter or Indifferent, hee is an enemy: hee that is not with me, (saith Christ) he is against me. It is not this lazy professing of Christ, or the title of a Christian, that will serve the turne, but the zealous profession is that that he looks at: A tree if it be barren or unfruitfull is cast out of the garden, as well as bryers and Thornes, nor will

will it suffice to bring forth leaves but no fruit : for the figtree was cursed, that had leaves but no fruit : So that the glorious shew of a formall profession will not serve the turne : this is to bring forth leaves but no fruit : Let but those men consider whether there be the same minde in them, as there was in Christ, *Philippians* 2. 5. which should be in us all. Let them but consider, whether Christ would content himselfe with a negative goodnesse, whether he would stand still and say nothing, when he should see good duties neglected, zealous professions reviled, and men live in sensuality and carnall lusts. Let them also consider how that God complaines, *Jer. 9.* not of those that set themselves against the truth, but that there was no man had courage for the truth. I make no question but *John Baptist* had kept his head on his shoulders, if he could have beene contented to have said nothing concerning the incestuous marriage of *Herod* with his brother *Philip's* wife. I doubt not but that *Mordecai* might have had the favour both of *Haman* and the King, if so be he would have bowed his knee. Both *Daniel* and *Paul* had escaped imprisonment, if they could but have held their tongues : But to be silent, when Gods glory suffers, is to be accessary. Those in *Heb. 11.* that wandered up and downe in sheep-

Sheepskins, and goatskins, being destitute, afflicted and tormented, I doubt not, but if they would have contented themselves with this negative kinde of goodnesse, they might have gone in better clothes, and found better usage. But those were such as were ready to fulfill the whole Law of God, not onely in not doing ill, but in doing good, though they were sure to be evill intreated: Let but such men as count their lives deare unto them, when they see Religion lye a bleeding, holinesse of life become a By-word, zealous professors reproached, and men separated from all imitable qualities advanced, Hæresies favoured, and truth withheld in unrighteousnesse; let these I say, that count their lives, liberty or goods deare vnto them, consider how that the fearefull are put in the forefront of all those that have their parts in the Lake which burneth with fire and brimstone, *Revel. 21. 8.* Let them remember likewise, what our Saviour saith, *Mat. 16. 25.* He that will thus save his life, shall loose it. How farre are these Men from counting it all joy, when they fall into diverse temptations? *Jam. 1. 2.*

But you will say, that the times were never worse, it never fared harder with good men.

E

Answ.

Object.

Ans.

Ans. We will grant all this, now is the time of tryall; for remember what our Saviour saith, *Mar. 8. 31.* He that is ashamed of me, and my words in an evill and adulterous generation (it is an evill and adulterous generation, that puts a man upon his tryall) of him will I be ashamed.

Object.

But you will say, I shall be accounted singular, I shall be thought to walke alone.

Ans.

Ans. This was just *Elijah's* case: He knew of none that did worship the God of Israel but himsele: Let us never give God cause to complaine, as once he did, *Ezek. 22. 30.* I sought for a man among them, that should make up the hedge, and stand in the gap before mee, for the Land, that I should not destroy it, but I found none: Where is the courage and constancy of Saint *Basil*, who for his constant and bold defending the truth against the *Arrian Heresie*, being threatened death by *Valence* the Emperour, answered *the yevroto iud.* Oh that I might dye for the truth! But when they saw that threatening would doe no good, they then sought by flattery to corrupt him; but he told them, that he was not so to bee wrought upon, he was resolved neither for feare, nor flattery to betray either a good cause, or a good conscience: The true

true tryall of a Christians love and zeale to the truth, is when ones goods, or his credit, or his life comes in competition, when once it comes to this, that a man must leave all and follow Christ, it is to be feared, that many who have farre lesse to lose, then the rich man in the Gospell, will goe away farre more sad: When once it comes to this; that if you sticke to Christ in such a cause, you shall be turned out of the Synagogue; when once it comes to turning out, it is also to be feared, that many who did beleve in Christ as those did, *John* 12. 42, 43. yet will not dare to confesse him, but will with them rather chuse the praise of men, than of God. You would thinke the lukewarme professour to be a very good Christian, till he come to his tryall; and then hee discovers himselfe what he is: for doubtlesse that man that hath his heart fixed on any sinne, hee will dispence with his Religion, when once it comes to crosse him in it: Some men have their *Herodias*, their *Dalilah*; others have their honourable Lords; they must bee all pleased: others have great livings, those must bee kept. *Pilate* was very unwilling to deliver Christ to the fury of the Jewes to bee crucified; and yet for

fear of *Caesar* sayes one Evangelist, and to content the people saith another, for fear of *Caesar*, and the satisfaction of the People (two potent arguments) he delivers him to bee crucified: Their is no discovering of a lukewarme Professour, till he be put upon some Criticall point, and then he will doe as those did, *Iohn* 6. 66. they will goe backe and walke no more with Christ: they can be contented to follow Christ: but when once it comes to take up the Crosse and follow him: Oh then they are offended: They will be accounted professours of the Gospell, as it is a Gospell of peace, and as it brings glad tidings, and promiseth Salvation: but when it comes to be made good, that whosoever will live godly in Christ *Iesus* must suffer persecution, *2 Tim* 3. 12. When once it comes to be fulfilled in them, the World will hate them: then Christ becomes a stumbling-blocke; then Religion becomes a scandall: These men would serve God, but they would serve as good cheape as they could, and with as little paines as may be: For if it come to a matter of cost, then have they a *quasi-perditio huius*? to what purpose is all this cost? if of paines, O then *Dura est hic sermo*, this is a hard saying, who can beare

beare it : Let but these men compare their
 zeale to Christ, with the zeale and love
 that men usually bestow on their ordina-
 ry imployments, and they shall find them-
 selves much outstript : We see how that
 men ordinarily can be content to rise ear-
 ly, and late to take rest, and eate the bread
 of sorrow ; and yet the lukewarme Chri-
 stian will not deprive himselfe of the least
 contentment and satisfaction, he will by
 no meanes defraud his Genius in any
 thing : We see men fast tyed to their pri-
 vate interests, being in a manner captiva-
 ted to their owne imployments, and yet it
 is a kind of bondage, and abridgement of li-
 berty to devote ones selfe to the service
 of Christ : Let them looke upon sinners
 in the prosecution of their lusts ; and let
 them blush to be outgone by them : When
 any Sinne is enshrined in thy heare, with
 what facility doth it command all the fa-
 culties, as its vassals, and yet with what
 difficultie and reluctancy hath God any
 service : Sinfull objects do insinuate them-
 selves with admirations and satisfactions,
 attracting the desires and inclinations af-
 ter them : They enter into their play, their
 serious businesse, their sleepe, their acti-
 ons, they take up their discourse, reple-
 nish their memory, enflame their desires :

And behold how little these lukewarme men are affected with spirituall objects! Thus can men be content to nourish feavers, and burning coales in their bosome; but cannot endure a sparke of zeale: How farre are such men from being transported with an holy extasie, with the Spouse in the *Canticles*! How farre from being sicke with love, from being ravished with the beauty of Christ? Lord, what showres of teares can they bestow upon any transitory losse, but not a drop that they spare for the losse of our Beloved! What ardent desires, what flames can they send after their sinnes, and how dull, how sluggish, in seeking him whom our soule should love! Let but these lazy negligent Christians consider this and bee ashamed.

2

Secondly, there is another sort of Christians, who though they meane well, yet are much to be blamed, who doe too much trouble themselves in small matters, not worthy the contending for: they are too contentious about the *Mint* and *Cumin*, and with *Peter* they draw the sword, when it were farre fitter it were in the scabbard: To what purpose is it, either to bestow much hatred, or much love about matters not worthy our consideration?

What

What is this, but to call for a sword to kill a fly, or to make a mountaine of a mole-hill? farre better it were to reserve our hottest zeale for greatest matters: for why should we put our whole strength to that which may be blowne away with a blast, or moved with a finger?

Thirdly, as those are blame-worthy that are so violent in small matters, so those are as bad, or worse, that are little moved when great matters come in question: Many there be, that undertake a good cause so faintly, as if they were afraid lest those words which the wench spoke to *Peter*, should be said to them; surely thou also art one of them: they can be contented to be professours, but they would not be accounted *Galileans*: Those words which the blind man spake to the *Pharisees*, stumble many a man, Wil yee also be his Disciples? His Disciples they would bee, but they would not have much notice taken of them: But those words of the *Pharisees*, when once they came to be ignominiously interrogated, they doe not onely stumble many, but make them fall too. What? are yee also deceived? Doe any of the Rulers or *Pharisees* beleve on him? When once it comes thus to be said by some kind of men: What? are yee also deceived? are you

you led away by such men in such a cause ? I tooke you to have had more discretion : doe you see any of the great Doctors of your Mind ? Such words as these doe for ever stop the mouthes of those (who with *Agrippa* were almost perswaded) for ever opening in such a cause againe.

4

Fourthly, there is the politick Christian, the reserved professour, that never shewes himselfe but at halfe-lights: You can have little or no hold of him, and in matters of controversie he leaves himselfe without observation: He never unvailes himselfe in publick, but in such a cause, wherein he is sure of countenance and protection: He observes some rules of *Machiavel*, which he is resolved that the rules of Christianity shall never crosse, because he will make these stoop to them: He is fixed in this, he will never doe any thing or speak any thing which may enterfeire with his hopes or prejudice his preferments, and that he will make the best use of his Religion (that is to say) the best advantage. Few or none can tell, what to make of this man, nor doe I beleve he knowes what religion he is of himselfe: But questionlesse all sides are deceived in him, if they take him to be wholly theirs. I found this man in the clouds, and there I leave him.

Since

Since there be so many deceits and impostures in our profession, it concerns us to examine of what temper we are: Wee must feele our owne pulse, and try how it beates; we should see whether our zeale be such as God will accept: For we see that many set out of Ægypt, and travell well on their journey, yet never come to the Land of Canaan: many that set their faces to Sion and Jerusalem, yet never arrive there; many that set out of the Port with a faire gale, yet make Shipwrack before they come to the Haven: many, who with *Orpah* leave *Moab* with a resolution never to returne againe, yet *Naomi* alleddging some worldly reason, they do goe back: few with *Ruth* outstand all difficulties in the passage.

Wherefore let us set before our eyes the examples of the best, and let ys be animated and encouraged by them: and the examples of the worst of Apostates, and let us be warned by them; and then let us set before us our owne selves, and see whether we have not done our best at first: If thou be advanced from some low condition to some dignity, which should ever bee the seat of Vertue, then try whether thy edge to Religion be not blunted, whether thy zeale be not abated, and whether as thou hast outstrip thy equals in place, so thou
 F do

dost in merit: For if the change in thee be such as it was in *Galba*, of whom it was said, that he was thought to be *omnium consensu dignus imperio, nisi imperasset*, worthy of the Empire till he had it, then I must needs say that he hath purchased his preferment, at too deare a rate, that paid his honesty to get it: But if it may be said of thee, as it was of *Vespasian*, that he was *mutatus in melius*, made better by his Empire, if thy heart be for humility lower, and zeale hotter, then it was before, if thy advancement prove the vantage ground, rather to exalt thy vertues then thy selfe; then mayest thou assure thy selfe of the love and favour of God, as well as thou hast honour of men: But if it fall out contrary, men will be apt to thinke that thou hadst lesse of the Ballast and more of the sayle, and that thou madst more hast, then good speed to thy preferment.

It is a shrewd singe of a lukewarme temper, when men make some conscience of performing holy duties, but they doe them as if they were about some other business: When they come to Gods sanctuary without solemnity and preparation to enter the Lord; when they heare the Word without affection and reverence, when they pray without fervency and intencion; nay, when they

they can without any regret omit these duties to satisfie their lusts, when they can omit the will of God and doe their owne, when men take offence at their brethren because of their strictnesse and severity of life, *when wee see men halting betwixt Christ and Baal, endeavouring to reconcile betwixt Rome, and the reformed Churches, joyning the Ephod and the Teraphin, and setting up the Arke and Dagon together; when we heare the language of Canaan, and the language of Asboda, both proceed out of the same mouth, as it was in Nehemiabs time, Chap. 13. 24. When we see silver become drosse, and wine mixed with water, as God complains, Isa. 1. 22. When we see the holy oyntement of pure myrrhe, Exod. 30. to bee compounded; and the Lamps of the Tabernacle that should burne cleare to be choaked and suffocated with grosse vapours, and the fine flower to bee mixed with branne; and those that should handle the word as is ~~iniquities~~, as of sincerity, doe ~~unnecessarily~~ sophisticate the word, 2 Cor. 2. 17. When we see men yoaking of the Oxe and the Ass together, and wearing linnen, and woollen garments, using the name of Jebi, and the name of Baali, which is forbidden, Hos. 2. 17. When we see men professing true Religion, and the service*

of one God, dividing themselves, some betwixt God and Mammon; others betwixt God and their belly; a third, betwixt God and some adored *Hellen*; a fourth betwixt God and his *Mecenas*; a fifth, betwixt God and the world. When we see a divorce made, where there should be an inseparable union (that is) betwixt God and the heart, and an union made, where there should be an eternall divorce (that is) betwixt the heart and the creature; when we see a mixture in these things which should be most simple and pure; when the Mint and the Cummin are more stood upon, than the greater things of the Law, and men are more scrupulous in observing the traditions of the Elders, then the Doctrine of Christ, being most superstitious in things not commanded, and yet most negligent in things necessary, ambitiously seeking after the charge of soules, and yet most negligent in looking to their charge, crying out, *Templum Domini, Templum Domini*, nothing caring for the Lord of the Temple; when we see pictures preferred before their Prototypes, and Saints days honoured above his day, that is the Lord of Saints; when we see men bowing the knee to Christ, and yet crucifying him in their lives, professing to know God, but in their workes denying him; When a
heat

heat of professing is turned into a heat of disputing; and matters of faith are made matters of controverſie, and diſcourſe of Religion hath almoſt turned out the practice of it; *when we ſee old Hereticks revived, and exploded errours new dressed; when we ſee brainſick fancies are broached and embraced for Truth, and novelty hath turned out Antiquity;* When I ſay ſuch things as theſe doe occurre either in a Church or perſon; when we ſee ſuch Symptomes as theſe, it will be no hard matter to gueſſe at the temper and conſtitution.

I ſhould in the next place come to ſpeak of the judgement; * but I feare that this part of my Text is taken out of my hands, and is already begun to be put in execution: I feare, I may too truly ſay, as *Jeremy* did, that the Lord hath opened his Armory, and brought forth the weapons of his indignation, *Jer. 50. 25.* God grant that part of *Ezekiels* Prophecy, Chap. 23. 33. be not begun to be fulfilled in us: thou ſhalt be filled with drunkenneſſe and ſorrow, with the cup of aſtoniſhment and deſolation. But for my part I had rather be an Evangelist to bring glad tydings, then a *Factious*, to denounce Gods judgements: Wherefore in the laſt place conſider how grievous this ſin is, and how dreadfull is its

** The occaſion of theſe words was the report that the Scots had taken New Caſtle.*

punishment, and tremble at the one, and abhorre the other. If there be but a sparke of zeale, let us blow it into a flame : If zeale be languid, or the heat remisse, let us double and intend it : For it is the heat of love and a heart replenished with flames, and it is zeale as strong as death, and most intense affections ; it is a soule ravisht with love and an heart transported with an holy ecstasy, that Christ delights in. VVhat ever we render unto him, it must be totall and it must be superlative : if we love him, we must love nothing else ; he will have no rivals in our afflictions : if we serve him we must serve him alone ; he will have no partners in his worship. Hee that offers lesse then all to him, who infinitely deserves more than all that we can offer, he undervalues him. Hee therefore that gives to Christ the halt the lame and the blind ; a halting heart, lame affections, and blind devotion : Hee that thinkes his lukewarme love, his languid zeale, or his faint performance will serve the turne, he offers the greatest contempt, and the highest indignity to the Sonne of God. VVherefore let us beseech Almighty God, that he would bee pleased to put his holy Spirit into our hearts, to animate and quicken our soules by the powerfull

erfull working of the Holy Ghost, that so we may serve him with ardent zeale, strong affections, and love enflamed, alwayes going on with courage and resolution, continuing with patience and constancy, that so we may end with glory, *Amen.*

FINIS.
